

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

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VOL. I.

FOREIGN INTELLIGENCE.

BAPTIST MISSIONARY SOCIETY.

NINETEENTH REPORT.

Extracts of Correspondence.

HINDOOST'HAN.

DIGAH. *Mr. Rowe to Mr. Ward, July 31.*—"We are anxiously looking for the arrival of the Brother you have sent with Mr. Thomason; but fear we shall have to wait another week or two, if the westerly wind which now prevails should continue. We have some hope of two or three inquirers. They are very regular in their attendance upon the means of grace. It affords us pleasure also to see that our Native schoolmasters are pretty diligent in their work. On visiting one of our schools a few days ago, I came on the master by surprise, and was happy to find him reading and explaining with some warmth, some portions of the New Testament to some viragees. We have several times lately united our petitions with Mr. Thompson's, for the enlargement of the Redeemer's kingdom. We much need the out-pouring of the Spirit. It is encouraging to think that the cause is God's, and must prevail, and that we shall assuredly reap if we faint not.

The young man, Mahummud-Bakur who has been committed to the instructions of Messrs. Moore and Rowe, in hopes he may be useful hereafter to his countrymen, on his way up, at Moorshudabad, met with Hajee-Bakur, a Moostaad, an old acquaintance: he took him by the hand, and led him to his house. While here Nabob Mugulee came in, and asked the old Moostaad who our young friend was. He was informed he was one of their cast. 'No,' (said the young man,) 'I am not of your cast now; I was, but I am now a Christian.' He then told the Nabob that he came from Shiraz; who then

called him into another room, and asked him what he had seen, to become a Christian. 'The gospel which I have now given you,' said the young Christian. He (the Nabob) then began to read in Matthew, he thinks the 5th chapter, when the tears began to flow, and he said, 'This is excellent doctrine; I have before heard of this, and were it not for my situation and circumstances, I would this hour set off for Serampore.'

Mr. Rowe to Mr. Ward, Oct. 13.

"We have now no hope whatever that my dearest Elizabeth will be restored. We are in hourly expectation of her great change. Since I wrote to Mrs. Ward she has been in a very happy frame of mind. She has done with the world; calmly committed me and the dear little ones to the care of her God; her heaven is begun below; and she seems only waiting for the kind angel to come, and convey her happy spirit to the realms of eternal day. The enemy is kept at a distance, and Jesus becomes increasingly precious. All the springs of life seem to be giving way at once: her liver, her lungs, and her stomach, are all affected. Her language yesterday was, 'Dear Lord, when will the hour come?' 'I was in hopes, (said she,) it would be to-day; but now (being a little revived,) I fear it will not.' Her happy frame of mind is a great consolation to me. At times, when I hear her thus talk sweetly of Jesus, I can hardly raise a petition to heaven that she should come back again into this sinful world. 'I sometimes think, (said she lately,) I want to die to get rid of my sorrows;' but recalling herself, she added, 'Oh no, it is sin I want to get rid of.'"

Mr. Rowe to Mr. Lawson, Oct. 27.

"You have seen what I wrote to Mr. Ward about the 17th instant. I

shall now give you a brief account of her experience after that period. After I had written to Mr. Ward, she dwelt much on the thought of meeting one of her dear sisters in heaven, and said, 'O how happy it will be to meet together there!' About five o'clock in the morning of the 19th instant, death appeared very evident in her countenance. She attempted to say something to me, but her voice faltered, and she was not able to express what she meant. Soon after she recovered a little, and was able to converse with me. Feeling the cold hand of death, she said, 'Oh! my dear, I must die.' She then began to tell me of the glorious hope she had, through the atonement of our Lord Jesus Christ, and of the joy she felt in the prospect of eternal glory; and exulted in the triumphant language of the Apostle: 'O death, where is thy sting? O grave, where is thy victory?' Through the day day she continued nearly speechless, but quite sensible. She was often able to say 'Yes,' to the inquiry whether she felt happy in her mind. About five o'clock in the afternoon, she was able to tell me that she was very happy in her mind. Not long before her death, she told me her joys exceeded those she felt at Madrass, which had long been the object of her desire. She used to say she would gladly undergo any bodily pain to enjoy such feelings. At times she appeared to be in much pain, but in general she was pretty easy; and our God mercifully enabled her to endure the whole of his will without a murmuring word. About half past 10 o'clock at night, I observed a great change in her countenance, and saw she was about to depart. I left Mrs. Moore with her, and went and called Mr. Moore. A few minutes after I returned with him, she fetched a few deep sighs, and bid the world adieu without a struggle, thus sweetly falling asleep in the arms of her Jesus. I considered this a gracious answer to our last petition respecting her, which was, that she might have an easy dismissal.

"On the evening of the following

day, she was borne to the place appointed for all living, by our dear Brethren in the 24th, and interred by the side of her dear Eliza. After the funeral service was read by the Rev. Mr. Evans, our Brethren sang, 'Why do we mourn departed friends,' &c. About two hundred of the soldiers attended, a few officers, and six women in black, as pall bearers. The novelty of the scene attracted a large concourse of Natives; and the singing a hymn, a practice I suppose never witnessed here before, rendered the funeral very affecting."

PATNA.

Extracts from the Journal of Mr. Thompson.

"On the 4th of July, a Hindoo of respectability, named Nuwab-raya, called on me for the purpose of obtaining the word of God in Hindee. In conversation with me, he lamented the universal indifference of people to the momentous concerns of their souls. On the 8th, a Brahmun visited me for the like purpose, and after much reading and conversation, begged that he might have the glad tidings of salvation in Sungskrita for himself, and in Bengalee and Hindee for distribution at Phurukkabad, whither he was on the eve of proceeding.

Mr. Thompson's journal for August contains the particulars of various journeys, and says that he was visited by a number of persons during the month, who came for the scriptures, and for religious conversation. It is a pleasing circumstance, that among the people at Patna so much light is gone forth. Mr. Thompson thus concludes his Journal: "I have also been visited by eighteen others, (principally Hindoos,) from the adjacent villages, some of whom were deputed by their friends for the express purpose of obtaining books. But, Oh! how lamentably ignorant did I find the best of them respecting the infinitely holy Being who made them, preserves them amidst a thousand provocations, and will eventually reward or punish them: and greater, if possible, was their igno-

rance of that Divine Friend of helpless sinners, who died and rose again for their sakes! The cold and half-hearted replies which some of them made to my questions, would have caused the most relentless heart to pity their deplorable, their desperate case. O who can refrain from instructing such in the way of life!"

On the 30th of September, Mr. Thompson writes as follows to the Missionaries at Serampore: "After a long and fruitless walk to Muhendra, on the 1st instant, as I was returning home I fell in with a Brahmun, who had been in the employ of a civil servant: he read a portion of the Hindue tract with great readiness, and desired to be further instructed in the way of life: he accompanied me home without the least hesitation, (notwithstanding my taking him three miles out of his way,) and after expressing his satisfaction at seeing the word of God in Hindue, very thankfully accepted a portion of it, which he promised to read to his family and friends. The following day was no less delightful. As I walked on the Alum-gunj road, I observed a Hindoo poring over one of their shastras, and stepping into the veranda, laid before him a tract, of which I entreated his perusal: the poor man smiled, took the tract in his hands, and when he had read a little was anxious to know if it could be given him: then laying aside his unprofitable book, he placed this in its stead, and devoted his attention to it. A native school in the same street next engaged my attention. I had some thoughts of introducing our scriptures here, but the children were not of a proper age: the teacher had seen a tract in his brother's possession, and said he liked it much, and now he wanted some for himself. Not far from home I met a Hindoo, who had long since taken tracts, and was in the way to our place for more, on account of a Brahmun who attends at his house to read their shastra, and who desired to have them. On the 6th Torulmull's friend, the Brahmun, bro't a pretty intelligent Hindoo, who had

visited Calcutta and other places, and seemed desirous of being instructed in the gospel: he accepted of a portion of God's word with great avidity. The next day some Natives called for books, and when they were gone I went to Gai-ghat, where, being overtaken with rain, I took shelter in a banker's shop: in this place I met with an attentive few, and to one who could read Persian and Hindue I gave some tracts; the latter, according to promise, called on the 13th, and took a copy of the scriptures. On the 10th I visited the temple, the priest of which had on a former occasion taken some tracts which he afterwards gave away to such as desired them and could read: now he requested more for the viragees who frequent his temple. The jumudar of the Alum-gunj watch-house, who teaches Arabic, sent one of his pupils, a Musulman, for the Gospels in the Arabic character. On the 17th, the man repeated his visit, bringing with him another of the students, and as the above Gospels were borrowed by a man residing in the city, he begged that another copy might be given him, as also a selection from the scriptures in Persian to his companion. On the 22d, four Hindoos, (some of whom were about to return to Benares,) came for books: one man wanted the Ramayana; however he seemed thankful and satisfied with what he obtained; viz. the New Testament and Pentateuch in Sungskrita. The next day I went to see the temple opposite the brick landing place, and was surprised to see it in ruins: scores of homeless viragees had obtained an asylum within its walls and on the terrace. I had some talk with the officiating Brahmun on the occasion; and though he could not but acknowledge the vanity of their gods, and the sin of looking to them for help, he preferred following the multitude to do evil. The day following, a crowd of upwards of three hundred Natives surrounded three Hindoos and me: the three latter were reading a tract so loud, and talking with such earnest-

ness, that they excited the attention of the passengers; several of whom espoused the cause of truth. The next day, one of the above Hindoos called, and informed me that a good number of his friends retired to a shop hard by and discussed the subject among themselves: he came for tracts, that he might examine the matter.

"During the past week, Hursh-muni's brother, (the late Mr. S.'s pundit,) called with a message from the Dewan of the Raja of Benares, who desired to see me at his lodgings in the city. I went on the 27th, and saw the Dewan seated on a carpet, surrounded by about thirty Hindoos: he ordered a stool for me, which was placed opposite to him; and after a few friendly inquiries on his part, I gave him a brief history of the Mission and concluded by reading and explaining portions of the New Testament. He promised to call on me shortly, and have some particular conversation on the state of his mind.

"On the 5th, I joined the Brethren at Digah in their monthly prayer-meeting for the spread of the gospel; when Brethren Britt and Worral engaged: it was an animating season altogether, and brought to my mind the encouragement and comfort I enjoyed at our frequent meetings in Calcutta.

"I have the pleasure to add, that upwards of twenty other Natives have visited me in the course of the month; and that tracts and portions of God's word have been given them in compliance with their wishes."

October 31.—"The Dewan mentioned last month has been twice at my place, and is reading the New Testament in Sungskrita with the pundit: several of the Dewan's friends have also called repeatedly, and solicited books. Many others visited me from the city and the village adjacent; some to read others to hear, and the far greater number for books.

"Coming through a village on the 22d, I saw a Musulman reading out of Luke in Ordoo, to two Hindoos: he, it seems, had borrowed it from a neigh-

bour, and took a delight in explaining it. I encouraged them to call on me, which they did the next day; but not finding me at home, I carried portions of the New Testament in Ordoo, and delivered them at their place of abode.

"On the 24th, I spent some time in reading the tracts and part of Matthew's Gospel to a few persons at the opium godown, and left a couple of tracts with them. On the 27th they introduced me to several Hindoos, who heard the word gladly, and took tracts: on the 29th, while talking to them, others surrounded us, as did a Musulman. The former took tracts, and the latter introduced me to a hoary-headed Musulman, who is confined in the jail; he said he had heard the word at Phurukkabad, and wanted books. I sent him the Gospels and the selections from scripture. On the 30th, I called at the jail door, and the old Musulman came to me with the books, to show how far he had read to his fellow prisoners: on this occasion, some of the servants at the jail took tracts; and on the 31st, one of the Hindoo prisoners held out his hand, and entreated that a tract might be given him."

(To be continued.)

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

Joyful Reception of the Missionaries by the Caffres.

The Members of the Missionary Society will, doubtless recollect, that when Dr. Vanderkemp first visited Africa, he earnestly wished to establish a Mission among the Caffres, who are said to be nearly 100,000 in number; but he was obliged to desist from that enterprise, and settled at Bethelsdorp. For some time past, however, many of these people have expressed a very strong desire, that Missionaries may be sent to them; to which they have been more powerfully induced, by the exhortations of an extraordinary man, a native, who invited their attention to religion and morality; and

has prevailed on many of them to pray to God, and to forsake their sins; referring them for further instruction to the expected Missionaries. These have at length entered Caffraria; and the following letter shows what a joyful entrance they have had:—

Extract of a Letter from Mr. Read, dated at Conga's Kraal, Caffraria, April 18, 1816.

I have time only to drop a line to inform you that we arrived here yesterday in safety, and were received, as 'the Messengers of Christ,' with universal joy.

We left Bethelsdorp on the *first* of April, and arrived here on the *seventeenth*. We were obliged to wait three days at the Fish River, before we could meet with Caffres to conduct us through it; and when, on the evening of the third day, we began to give up hope, two Caffres, from the chief Conga, came, and conducted us over into Caffraria.

We passed the river with more danger than Mr. Campbell and I encountered when we passed the Great Orange River; for it was difficult to approach, was very full of water, and the bottom very rugged.

After we got through, about one hundred Caffres joined us. These people are the followers of that Caffre concerning whom I have repeatedly written to you. They told us that he had persuaded them to forsake the practice of adultery, murder, witchcraft, theft, &c.; but that he always referred them for further instruction to us, who he expected would soon come to teach them. I cannot but look on him as 'John the Baptist,' raised up to 'prepare the way of the Lord.' In short, we were yesterday received with greater joy than ever the king of England was welcomed into London.

Our young Caffre chief (Tzatzoo*)

* Tzatzoo is the son of a Caffre chief, who resided several years at Bethelsdorp, and was converted there. He has, ever since his conversion, longed to return to his native land, and preach the gospel to his countrymen. He is accompanied by Mr. Williams, &c.

preaches to his countrymen constantly, for they are very thirsty for the word.

This morning we had a consultation with Conga and his chief men; but (like the people of Matteebe, and Lattakoo) he declines giving his opinion until we can consult (king) Geika, and the other chiefs.

We are to have a general meeting of Geika, Ilinza, Slambe, Makanna, and other chiefs, in a few days.

I hope, on my return to Bethelsdorp, to write more fully. My chief design at present is merely to state that I have not the least doubt that this great field is already ripe for the harvest, and that we shall immediately want more Missionaries.

On our passing the Fish River, we met with the Caffre woman, formerly mentioned, 'whose heart' (like Lydia's) 'the Lord had opened.' She said that she had long been praying that the servants of the Lord might come, to teach her the way to happiness;—that she wanted of us no beads, buttons, &c. but the word of God.

The Captain said, that he could have wept for joy yesterday, on account of our arrival; but was ashamed to do so before his people.

Cease not to pray for us, and believe me to remain, though with many defects, your ready servant, for Christ's sake.

J. READ.

Letter from the Rev. J. Read, written immediately after his return from Caffraria.

Bethelsdorp, May, 31, 1816.

Honoured and dear Brethren,

You know how my mind has been affected respecting the Caffre nation, and the reluctance I felt in proceeding to Lattakoo, before something was done for them. This has been effected; and now I am ready to proceed for the interior, as soon as Mr. Williams with his party (intended for Caffraria) is gone; and I have made the necessary arrangements. I forward an account of our undertaking in Caffraria; and doubt not that it will be interesting and encouraging to you.

There seems to be 'an effectual door opened;' and I hope there will be found 'men of God' ready to come over and help us.' Robert Conga said, in the presence of seven or eight hundred Caffres, that he wished to have a Missionary who could tell him and his people the destiny of the soul of man after the death of the body. Now, if we are not able to procure good theologians to supply these stations, surely, there are pious persons enough able to point out to them the chief doctrines of the truth! and, O how acceptable would be their services to these thirsty souls!—and as to the money necessary, surely, that will not be wanting.

The labours of our late brother Vanderkemp did not then appear to be very useful; but he has made the name of a Missionary so valuable, by his disinterested behaviour, that a Missionary is safer there than perhaps he would be in many parts of England; and the Caffres were no more afraid of us than of one another. They said, 'These are our friends; because they are Jankanna's children.*'—They will not believe but that I am the *real* son of the Doctor; and some even said, I looked very much like him; I suppose, because I am getting rather bald.

I apprehend there would be no difficulty in getting Missionaries to the Tambookies; but besides this, supposing every station to have but one Missionary, there are four wanted for Caffraria, one for Makanna, one for Conga, one for Tzatzoo, and one for Slambe; and the Caffres say, that Jaloosa and Hinza will be anxious likewise for Missionaries; and then one Missionary ought to go to the Hottentots and Bushmen, behind the Mountains of Caffraria.

I am very sorry to say that Mrs. Barker's health is such that it seems not prudent for her to proceed; and the indisposition of Mr. Ullbricht renders it dangerous for him to leave the station; so that I shall proceed alone, with one or two Hottentot assistants

* Jankanna was the new name they gave to Dr. Vanderkemp.

from Bethelsdorp towards Lattakoo; and when I shall return I know not.

Mr. Marquard and Mr. Bartlett have proceeded to Namaqua Land. I hope their services will be as acceptable as those of our late brother Albricht's were.

The last accounts from Pelha were discouraging. Several of the members had been guilty of acts dishonourable to the cause; but no wonder, the shepherd being away, the wolf soon enters.

I beg very earnestly further to be remembered in your earnest prayers, while I hope to continue your willing servant in the Gospel.

DOMESTIC INTELLIGENCE.

AMERICAN MISSIONARIES.

From the Panoplist.

No letters have recently come to hand from the missionaries at Bombay: nor have the communications from the missionaries at Ceylon, which were supposed to have been sent forward from Calcutta, yet arrived.

We insert several memorandas copied by Mr. Hall from his note book, and transmitted to the Rev. Dr. Worcester. They are principally designed to illustrate the Hindoo character, and the character of Paganism.

Some of the passages, though perfectly proper to be communicated to the officers of a missionary society, would be quite improper to be published. The amusements of the Hindoos, for many days during their festivals;—amusements which are offered to the public eye in the principal streets of a populous city, and gazed at by all classes of people, of both sexes, are so scandalously obscene, as not to admit of description in a Christian country.

At the close of his extracts, Mr. Hall exclaims: "Who hath made us to differ thus from these miserable heathens?—What praises are due to his name! In return for such distinguishing grace, what efforts does it not be-

come us to make that these heathens, bone of our bone, and flesh of our flesh, may soon be brought out of such gross darkness into the glorious light of the children of God." The communication is dated Bombay, June 2, 1815. Extracts follow.

"Jan. 25, 1815. It is commonly reported that the Catholic priests are very intemperate. To remedy this evil, in some degree, the inferior clergy have been forbidden to dine with the parties, after the ceremonies of baptizing, marrying, and funerals, on which occasions they have been accustomed to gross intoxication.

"Feb. 24. A description of *Sheemgah*, the name of a hindoo ceremony. A hole is dug in the ground, in which they make a fire. The origin of this ceremony a Persian Moonshee related to us, to the following effect. About 4000 years ago, all the world were idolaters. God called a man by the name of Abram to be his servant, and ordered him to admonish the people to forsake idolatry and worship the true God. Abram's father was a maker of images, and by this business he procured a subsistence. One day, Abram, in the absence of his father, cut off the noses and ears of the images, which much offended the father. Upon this, Abram left his father, and went to another country, where Nimrod was king. He told the king and people, that they must forsake idolatry. The king mocked, was angry, and finally put Abram in prison. But God miraculously brought him out of prison.—He appeared before the king, upon which he was commanded to be cut in pieces with a sword. But the sword could not kill him. The king then ordered each man to bring from his house a piece of wood, and to make a great fire before the king's house. They did so; Abram was cast into the fire, but was not burned: in commemoration of which the *Sheemgah* is now performed.

The Hindoos ascribe to this ceremony a very different origin."

[This account of the matter is not proper to be published.]

"Feb. 27. Casting a shoe over the head, or putting it to the breast of any person, is an expression of great disgrace and contempt among the Hindoos. See Psal. cviii. 9.

"If a female, among the Hindoos, is not given in marriage before she is eleven years old, she is in disgrace. Hence, when an aged man wishes to marry, he must take a female under eleven years.

"In this country *widow* and *prostitute* are generally understood to be synonymous. The Hindoos derive hence their main argument in favour of the burning of widows, on the funeral pile of their deceased husbands.

"28. A poor laborer, who gets to the amount of six or eight cents a day, is sometimes seen spending a part of his earnings in purchasing sugar and devoutly scattering it over ant holes, that he may perform a meritorious act of religion by feeding these insects.

"I have repeatedly attended the Hon. Recorder's Court in Bombay, and could not fail to observe, that the manner of administering oaths among Christians, is far less solemn and decent than among the people of any other religion in this country. For among the varieties, even from the most degraded Hindoo idolater to the Mussulman, all receive their oaths from the lips of their respective *Priests*, their spiritual teachers, and in a deliberate and solemn manner, and not in that hasty, shuffled, unintelligible, irreverent and profane manner, which is common before Christian magistrates. By the speakers in this Court the utmost freedom is used in antmadvorting on the native character; and no small freedom is used too with the European character.

"Among the Hindoos, when a relative, by the father's side, dies, the family are unclean for ten days; but when a relative by the mother's side, dies, the family are unclean only three days.

"When a child dies, the uncleanness remains for a longer or shorter time, according to the age of the child.

"Whenever a person touches a dead body, the impurity is removed by change of raiment and ablution.

"March 4. During the celebration of the Sheemgah before mentioned, and which continues a number of days, I have seen several Hindoo *naches*, (dances.) In some places women were in men's clothes, and in others men were in women's clothes. At no one place did I see more than two or three of these dancing persons. The females are common prostitutes, but by the natives are not considered the less religious on that account; and even the Brahmans speak of their business as a profession by which they may get their living as innocently as by any other profession. Their dress, and all their movements, were designed, and well calculated, to excite all the passions which are for the interest of their abandoned profession. Persons of all ages, and even many females, collect as spectators at these scenes; and all seem to be gratified and delighted in the same proportion as the exhibitions are removed from decency.

"What seemed to excite the greatest gust of joy was an act of obscene mimicry, played off in the midst of a vast multitude of males and females. This, like most of their abominations, was done in the open street.

"In every part of the town were the holes with fires in them. Around these numerous fires, people collect and sing aloud songs vile enough to carry shame and blushing into the lewdest brothel.

"6. Walked out at 9 P. M. and fell in with a large concourse of some thousands of people. There was a brilliant illumination from numerous torches, and several flags were borne near the front of the multitude. Two men, the one in men's clothes, and the other in women's, seated on horses, advanced near the front, the sport of the multitude, who threw filth upon them, with a profusion of abusive language."

[Mr. H. describes the employment of these wretches, the sole object of which was to amuse the populace by

obscene gesticulations. This employment they pursued in the most shameless manner, and the whole throng marched through street after street to the great gratification of all sorts of people.]

"7, A. M. From about 10 to 12 o'clock, thousands of people assembled for a sham fight in the *bazar*, (market) some armed with bamboo clubs, with baskets for shields, old shoes, &c. for their other weapons. All was done in sport, but heads and arms were in much danger. The police *peons*, (local police agents,) often appeared and awed the multitude, who seemed very passive and suffered themselves to be beaten without form, and without much cause.

An immense procession was marching through the street, nearly in the same manner as last evening. There was but one man mounted on a horse as before. In this procession were the most respectable natives of Bombay.

"At another time, men were seen throwing all manner of filth on each other, in the most ridiculous and disgusting manner. All this is but a part of the great annual Sheemgah festival which lasts about ten days. It affords a good opportunity for learning what sort of people those are, to whom we have come to preach the Gospel.

"April 10. The Hindoo will never mention the name of his wife, or even of his child, if he adheres rigidly to his religion.

"In one of the courts of Bombay it is registered, that a man and his wife were expelled their cast, because the father of the wife ate, on a certain occasion, contrary to the rules of the cast.

"28. Our Brahman said, "That the earth is God's body, and the sun and moon his eyes!"

"In a certain district, not very far to the north, six men, who were on the point of starving, in that extremity, and to prolong their lives, killed a cow and ate of her flesh. Their crime was afterwards discovered, and they were tortured to death in the most misera-

h'e manner. The case was, for some reason, referred to the Bombay government. The pundit of the Court, being asked what punishment the Shasters required for such an offence, replied, that four punishments were specified. The severest is death, and the others are banishment, branding, and confiscating of goods.

"The following circumstance shows us, that the Hindoos esteem the life of a cow more sacred than that of a man. Ask a Brahman in what possible case it can be innocent to tell a lie, and he will say—Suppose a butcher is in pursuit of a cow, that has strayed from him, and that he wishes to kill for the market; is it not innocent to tell a lie, if you can so deceive him, as that he shall not find the cow?

"I have never yet seen but one religious devotee, who was entirely naked; and he, indeed, had a sort of turban upon his head. His abode was under a banyan tree by a public road, and near one of their most famous temples. He was shameless, or rather gloried in his shame; and for that very reason was held in great veneration, as a man of extraordinary attainments in holiness.

"This sort of people are called *Gousavees*. Though I have seen but this one entirely naked, yet they are most of them as nearly naked as can well be imagined, without being entirely so.

Among these *Gousavees*, are a sort of persons called *Tupuswees*, from the word *tup*, which signifies austerity.—They practice on their bodies, each according to his fancy, an endless variety of severities. There are two reasons for which these austerities are performed. 1. To atone for some sin, which has been committed. 2. To gain such favour among the gods, or which is more common, with the particular god to which they are devoted, as to be sure of receiving from their deities whatever boon they ask. The boons they ask are often of the most malignant, ambitious, libidinous, revengeful nature; and such as sometimes bring consternation and woe to men and gods. They sometimes speak

of God himself as alarmed, lest, by the accumulating sanctity and power of these *Tupuswees*, he himself should be rivalled and brought into subjugation. I have lately spoken to one, who had imposed silence on himself for twelve years. I have seen two in Bombay, who have forced their left arms up into a perpendicular attitude, until they have become immoveably fixed, and withered; and the nails have grown to the length of an inch and a half. With one of these I have often conversed on the inefficacy, pride, and wickedness, of thus attempting to atone for his sins;—pointing him to the great sacrifice which God has made. Nothing can surpass the veneration in which he is held. One poor creature, once pointed to him and told me, that *that was his God!* I once saw a female imploring his intercession and blessing, that she might be rescued from the disgrace of barrenness.

"Scarce any thing seems more forcibly to represent the degrading influence of the Hindoo religion than their veneration for the cow."

[Mr. H. relates several facts illustrative of this veneration, which it is not thought necessary to publish.]

Letter Addressed to the Rev. Joseph McKean, LL. D. Boylston Professor of Rhetoric and Oratory at Harvard University.

Meadville, 20 September, 1816.

Rev. and dear Sir,

I have just returned from a missionary excursion, accompanied by my eldest son, into the regions of the Brokenstraw and of parts still more remote, or, in the language of our aboriginal predecessors, of the Koshenuhtegungk and Chaudaukwa lake. Could you have been my fellow-laborer in this extensive vineyard, it would have given you a heart-felt delight to have dispensed the glorious truths of the gospel to the numerous little assemblies, which promptly convened, in season and out of season, to hear the words of eternal life. You would have experienced much satisfaction to have witnessed the present state of

population, industry, and improvement, in this section of our country, which, a few years since, was the haunt of savages and of beasts of prey. It would have afforded you special gratification to have visited, as we did, the venerable Kiendtwohke, the noted chief, generally known by the name of Cornplanter, and to have seen him and the tawny natives of his village listening to the doctrines of Jesus. An abstract from that part of my journal, which relates to our tour in the Indian settlement, I trust, will not be unacceptable.

From Owen's ferry on the Connewango, about fourteen miles above its confluence with the Alleghany at Warren, to the first Indian huts, is twelve miles, ten of which is a new and excellent waggon road over a lofty ridge of easy ascent, but through a dreary wilderness without one human habitation. After riding most of the day in a cold and continued rain, we were glad to find a shelter in the cabin of Peter Crous, who lives on the banks of the Alleghany. Here we experienced "no little kindness because of the present rain and because of the cold." After a simple but refreshing repast, we had a comfortable night's rest on a blanket before a good fire, which was left for our exclusive use. Our host, a German by birth, was taken in the revolutionary war at the age of fourteen years and was adopted as one of the Seneca tribe. He appears in the Indian costume and with his ears slit. His habitual language is that of the soft, melodious, and truly Ionick Seneca; yet he is able to converse in the English, and, a little, in his vernacular. His squaw is a well-behaved, neat, and industrious woman, and they have a numerous family of fine looking children. He gladly received one of our bibles, of which we took a number from our Bible Society for distribution. Although he cannot read; yet his children are learning, and he expressed the hope of one day profiting, through their aid, by the contents of this sacred book.

The following morning, we bent our

course down the Alleghany, in a narrow foot path, through the woods, passing some Indian improvements, seven miles, to Cornplanter's village. The site of this, which comprises about a dozen buildings, is on a handsome piece of first rate bottom land, a little within the limits of Pennsylvania. It was grateful to notice the present agricultural habits of the place from the numerous enclosures of buckwheat corn, and oats. We also saw a number of oxen, cows, and horses; and many logs designed for the saw-mill and the Pittsburgh market.

Last year, the Western Missionary Society, at the urgent request of Cornplanter, established a school in this village, the present master of which is Mr. Samuel Oldham. We repaired to his house and were kindly entertained. Cornplanter, as soon as apprised of our arrival, came over to see us and immediately took charge of our horses. Though the chief sachem of his tribe and having many around him to obey his commands; yet, in the ancient patriarchal style, he chose to serve himself and actually went into the field, cut the oats, and faithfully fed our beasts, from time to time, while we continued in the place, *in ipsa persona propria*.

On our first introduction to him, I told him I was a *jis-te-a-je*, the name, in his language, by which clergymen are known. A meeting was appointed, at the school-house in the afternoon, which was well filled, mostly by Indians neatly clad, though, in some instances, with a display of silver broaches, stars, and other ornaments, for which they have a great predilection. A more attentive audience I never had. During prayer, Cornplanter's lips, as it was afterwards remarked, were in continual motion. How much of what was delivered was comprehended, I cannot state; yet, it is supposed, these people understand much more of the English, than they, in general, are willing to acknowledge, though they show a reluctance at conversing in any language except their own.

We visited the school and were

much gratified at the order, attention, and proficiency of the pupils. At the time we were there, it consisted of eleven Indian boys, from ten to fifteen years of age, and eight or nine white children. A few Indian girls have occasionally attended, but the heads of families seem to think the education of females of little importance. The government of the school would be an irksome task but for the aid and sanction of the noble spirited chief and of the parents of the scholars. On the whole, this institution is in as flourishing a condition as one could reasonably expect. It lies much upon Cornplanter's heart. He says he often prayed to the Great Spirit in reference to such an institution for the benefit of his benighted tribe, before it was established, and that he still prays to him for its prosperity. If some suitable woman were employed to teach the female part of the community to sew, knit, and spin, it would be of great advantage, and, it is conceived, from what could be gained on this subject, that there would be a willingness to receive instructions from such a preceptress.

The success attendant on this attempt has induced the Missionary Society to contemplate fixing another Indian seminary at Cold Spring, fourteen miles farther up the Alleghany, where there is a more numerous population. For introducing the blessings of Christianity among the heathen nations, in this or any other country, no better human expedient can be adopted, ultimately to lead to this desirable object, than the founding of schools, which ought to be conducted by persons, not only of adequate talents and acquirements, but of the most exemplary piety. Our missionary brethren, in Asia, appear to have just ideas, which they have well expressed, on the importance of these in the wide field of their arduous labours; and every Christian has reason to rejoice, that their representation has so wonderfully excited the zeal and generosity of the opulent and pious in New-

England for the appropriate benefit of thousands of the rising generation in idolatrous and perishing India. How long shall those in this western continent be neglected? While the poor pagans of Asia, young and old, are benevolently remembered, those of America, certainly, ought not to be, so great as they have been and still are, forgotten.

The countenance and patronage and ardour of Cornplanter, in reference to the education of his young subjects, are worthy of the grateful acknowledgement of all, who feel interested in the astonishing operations of the present day to effect the purposes of divine grace. He is not only desirous that the youths of his tribe may be instructed in useful learning, but he now wishes for the light of the gospel. It was his particular request, that a minister might be sent to his settlement to teach the religion of Jesus. In accordance with his views, the Society has repeatedly directed its missionaries into his country. How much it is to be regretted, that no preacher of the Gospel is to be found, who can address the Senecas in their native tongue! It is not to be expected that one half of the effect should be produced by the medium of any interpreter. Why cannot some one be procured, of the right faith, knowledge, and zeal, to devote his life to the spiritual interests of this tribe? If such a person were to reside with this people, instruct their children, learn their language, and preach in it the doctrines of grace pure and undefiled, who can calculate the blessings, which, there is reason to believe, would ensue? How many precious and immortal souls would be brought from the darkness and delusion of heathenism into the glorious light and heart cheering truths of the religion of Jesus! If, however, no one, in this happy day of missionary efforts, is to be obtained in any of our schools of the prophets, destined in providence for fulfilling the wishes of Kiendtowhke, let us indulge the hope, that some of the promising

pupils of the school in his village are to become the future, able, and successful missionaries of his nation.

Last year, at a council of the tribe, Cornplanter made an eloquent speech of two hours' length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but, that now he was convinced they were all wrong; that he was determined to devote himself to *the way, in which the ministers walk*, meaning the Christian Religion. *I know*, said he, *that we are wrong. I know that they are right. Their way of worshipping the Great Spirit is Good. I see it; I feel it; I enjoy it*; In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ. In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul giving a representation of his pharisaick zeal in opposition to Christianity; in another part, it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem. How much of the gospel plan of salvation this venerable sachem understands, it is difficult to ascertain; yet, from the speech already noticed; from his subsequent, as well as previous, occasional remarks, so far as collected and comprehended; from his discountenancing the annual sacrifices, to which most of his tribe is still attached; from the demolition of the idol, a few years since, which was long a conspicuous object of adoration in his village; and, especially, from his late exertions for a preached gospel, is there not reason to conclude, that the Holy Comforter has so enlightened and prepared his mind, that he only needs an explanation of the religion of Jesus, to embrace it with all his heart?

Cornplanter has been the greatest warrior the Senecas have ever had; yet he has always been remarkable for his humane treatment of the women and children of his enemies, who, at

any time, have fallen into his hands. He is a man of strong mind and masterly eloquence. At the treaty of Fort Stanwix, he greatly distinguished himself by his talents and address, inso-much that by general suffrage, he has ever since held the first place of power among the chiefs of his nation.

He appears to be about sixty eight years of age and five feet ten inches in height. His countenance is strongly marked with the lines of intelligence and reflection. Contrary to the aboriginal custom, his chin is covered with a beard, three or four inches in length; and, upon his head, are many of the blossoms of age. His house is of princely dimensions, compared with the generality of Indian huts, and has a piazza in front. He is owner of thirteen hundred acres of excellent land, six hundred of which encircle the ground-plot of his little town. From the United States he receives, annually, according to stipulation, two hundred and fifty dollars besides his proportion of nine thousand dollars equally divided, one half in goods and one half in money, among those of every age and condition in the tribe.

My abstract, in which you may suspect are many interpolations, and which I will not disavow, as I communicate with the freedom of reciprocal friendship, *calamo currente*, shall be finished with one additional remark. It is this; since the establishment of the school, owing, no doubt, in part, to the example of Mr. Oldham and his family, the sabbath is not profaned by hunting, amusements, or any kind of labour among the inhabitants of the village.

T. ALDEN.

OBITUARY.

From the Connecticut Courant.

Died, in this city (Hartford) on the 25th Dec. the Rev. NATHAN STRONG, D. D. in the 69th year of his age, and the 43d of his ministry. His funeral was attended on the Saturday following, by a numerous collection of the clergy, and a great concourse of people attesting by their solemn deportment,

their great respect for the deceased. An appropriate and excellent sermon was delivered on the occasion, by the Rev. Nathan Perkins, D. D. of West-Hartford, from Rev. ii. 10. last clause.

This eminent man was a son of the Rev. Nathan Strong, the first minister of the North Society in Coventry. He graduated at Yale-College in 1769. During the period of his tutorship in that seminary, he had several invitations to preach in important vacancies at a distance: but, preferring a residence in his native state, he accepted an application from the first society in this town, to which he came in the fall of 1773, and was ordained on the fourth of January following.

DR. STRONG warmly espoused the American cause, in the arduous struggle between the Colonies and Great-Britain, which came on in the early part of his ministry. Some of the best political essays published in this state, during that eventful period, were from his pen. For a part of the time, he was employed as a Chaplain in the army.

Being called by Divine Providence to bury a first and a second wife, in the course of a few years, his domestic anxieties, with the care of a young family devolving wholly upon himself, employed, in the former part of his ministry, much of his attention. At the same time, he did not neglect the appropriate duties of his charge. But the latter half of his ministerial life has been eminently devoted to his great work. Few ministers have laboured with greater earnestness and fidelity, in the service of their Lord, and for the best good of their people, than he has done during that period. Very diligent in the improvement of time, he rose early in the morning, and devoted all that could be spared from necessary avocations, the calls of company, and the active labours of his profession, to the duties of retirement and study. By thus cultivating a mind of the very first class for activity and penetration, he became very eminent as a divine, and possessed of extensive erudition. His learning has

not been been duly appreciated, as it was never displayed in his public instructions, and but partially exhibited in his intercourse with his acquaintance. Yet his information extended to almost every subject: the state of the christian world and the past history of the church seemed to be all open before him: the present condition of most countries, particularly in their moral and religious character, he possessed with great clearness; while none of his attainments in the abstract sciences appeared to have been lost. With a memory of great strength, he possessed an astonishing sagacity of mind, by which he would often be master of a subject on which he had received but limited information.

In the knowledge of men, he has rarely been equalled. Few that knew him will say that they have ever known another person, whose knowledge of men was equally extensive with his. With this talent, aided by a sound and vigorous judgment, he possessed an influence in his intercourse with society, which to many appeared wholly unaccountable, and enabled him to realize the most of his expectations.

As a divine, he possessed an almost intuitive knowledge of the christian system; and, though well versed in the theological discussions of the present and past times, with the successive triumphs of the doctrines of grace over the devices of error, he usually contemplated the truths of revelation as a great scheme of divine wisdom and mercy, designed for the honour of God and the restoration of lost man to holy blessedness.—As a writer of sermons, he was not exceeded by any preacher in this country. He had the talent, which very few have ever possessed of treating all gospel truths in a practical manner, exhibiting the danger of the wicked, the necessity of holy obedience, and the safety of righteousness. The leading truths in his preaching were, the purity and perpetual obligation of the divine law, the equal necessity of the atonement of Christ and the sanctification of the divine Spirit, the unalterable connec-

tion between holiness and happiness, sin and misery, and the uniform presence of God as a witness of all human conduct. It may be said with safety, no sermons ever preached in this country are better calculated to be read in religious meetings than his. His style is not polished; for upon that he bestowed but little attention. He usually wrote rapidly, and never reviewed what he had written.

Though called to various and important duties as a minister of Christ, his first labours and cares were always devoted to the people of his charge. Seldom absent from home, he was ever anxious that no opportunity for their religious instruction and improvement should be lost. Their union and prosperity was the object of his unceasing care, while he carefully watched every event that might tend to their disadvantage. In return for his cares, he had the happiness to receive from them the testimony of a grateful affection, in a faithful observance of the means of grace, in a liberal attention to all objects of charity which he recommended to their regard, and in a cheerful readiness to do all for him which he thought proper at any time to desire.

His labours among his people have been eminently blessed by the Holy Spirit of God. The greatest revival under his ministry was in the year 1799, in which a large number were made the hopeful subjects of divine grace, the most of whom made a public profession of religion. Four years previous to this, there was an unusual attention to divine things among his people, from which a considerable number, at the time and at the ensuing revival, united with the church. Previous to that time, there had been frequent instances of individual subjects of divine grace, but no general attention among his people. A period in which our country, generally, was remarkably destitute of revivals of religion. In 1808, and again in 1813, this people were favoured with a signal work of the grace of God. In these revivals, the pastor laboured with great fervour and assiduity, his house

was always open for religious meetings, his study was accessible to all who wished to converse on divine things, and those alone, who enjoyed the privilege, can tell of the skill, the prudence, the affection, with which he enlightened, guided, and comforted the enquiring, in the way to Christ. His public labours were very great; he often preached four or five times in a week. There is little danger of error in saying that, for four years past, he has preached more than any other settled minister in the state. At the commencement of the last awakening, when he had become persuaded that the work of God was begun, his mind was so agitated with anxiety, hope, joy and fear, that for a fortnight, as he has said, he did not have an hour of uninterrupted sleep at a time. The church which he has left contains about 400 communicants, and is larger than any other in the state.

The talents of Dr. Strong could not be limited to the duties of a parochial minister. In many other ways his labours have been great and eminently useful. His writings have much contributed to the illustration and maintenance of gospel truth. He was a principal founder of the Missionary Society of Connecticut, one of the earliest in this country, instituted in the year 1798. He was one of the Trustees, till 1806, when he resigned the charge, and, during that period, bore a great weight in the care of the institution.

Dr. Strong was cordially attached to the ecclesiastical order of the New England churches, and to that system of gospel doctrine which has been held by them from the beginning. And he viewed with sensible concern any indications of a disposition to innovate, and introduce modes and usages not known to our fathers.

This great man possessed a mind eminently susceptible of the endearments of domestic life. As a son, a brother, a husband, a parent, a grandparent, he was tender and affectionate, and faithfully attentive to the duties arising from these relations. By

his relatives and domestics he was no less beloved than respected. The untimely death of a promising and beloved son almost broke his heart, but his God sustained him. With his friends and intimate acquaintance he was affable, instructive, and obliging: and had, in a high degree, that uncommon talent which he has ascribed to his excellent friend the late Dr. Edwards, that intimacy, instead of diminishing, increased the impression of his worth.

Dr. Strong supposed he was made a subject of divine grace in his youth. He often experienced great refreshings from God. In his last sickness, he enjoyed the testimonies of his Saviour's love. He observed to a friend, some time since, "the scenes of futurity appear to me dark and uncertain, but I trust I am going where God is, and that is all I desire."

I conclude this imperfect sketch by observing, Dr. Strong appeared the greater and the better man, to those who knew him best.

Extract of a letter dated Utica, Dec. 28th, 1816, to a gentleman of this town

It is with the most unfeigned grief, that I announce to you the death of our friend Dr. Backus, the President of Hamilton College. He died this morning at six o'clock: of the Typhus fever.

In this country the death of Dr. Backus cannot but be considered as a great public calamity. His vigorous intellect; his fearless and independent spirit; his industry; his zeal; his devotedness to the cause of literature and religion; his attainments; his impartiality; his firm undeviating march, in the path of every duty; his fitness in every way for the station he filled; and the unbounded goodness of his heart, had justly endeared him to all who had the pleasure of knowing him. Few knew him better than you did: few loved him better; few will lament him more. The consolation is, that our loss is his undoubted and eternal gain.

Woes Cluster; rare are solitary woes;
"They love a train; they tread each other's heel."

We stop the press to announce to the public, the melancholy tidings of the death of the Rev. TIMOTHY DWIGHT, D. D. President of Yale-College; who died at 8 o'clock this morning, in the 65th year of his age, and the 22d of his Presidency.—From the cloud of gloom which overshadows us, we can only say, that "a great man has fallen this day in Israel."

We cannot, however, forbear to notice the wonderful coincidence of a mysterious and Holy Providence, which has taken from a sympathizing world, three great pillars of the Church—Dr. Dwight, Dr. Strong, and Dr. Backus, whose deaths are all announced in this paper. "They were pleasant and lovely in their lives, and in their death they were not divided."

* * The Funeral will be on Tuesday.

STRATFIELD SOCIETY.

Mr. Editor,

This is believed to be the first Ecclesiastical Society located, and established, by a particular law, in Connecticut. In the first settlement of this State, Towns were incorporated and together with their civil held all Ecclesiastical Privileges for calling, settling, and supporting Ministers. In 1639, settlements were made at Stratford and Fairfield, and at Poquannuck. The settlers at Poquannuck were, a part of them, in the Town of Stratford, and a part in the Town of Fairfield. For some years they had preaching in the winter; but, their numbers increasing, they were desirous of settling a Minister. But, living in two different towns, the Law made no provision for their acting as a corporate body. They applied to the Assembly; and an act of incorporation was granted about 1695. They had also granted to them some civil privileges; such as choosing a Constable, erecting a Pound, &c. The name of the Society, compounded of the names of the two towns, in which it lay, was called Stratfield. This appears to have been the origin of the located Ecclesiastical Societies in the several towns of Connecticut. It is a system, I believe peculiar to this State, and has been for more than a Century attended with the best effects upon the peace and order of the inhabitants.

The Church of Christ in Stratfield was organized, and the Rev. Charles Chauncy ordained its Pastor, June 13th 1695. It was composed of 10 males, and 15 females.

Mr. Chauncy died in 1714. During the 19 years of his Ministry, he admitted 98

Communicants, 133 persons renewed their Covenant, and he baptized 512.

Mr. Chauncy kept the records of the Church with accuracy.

The Rev. Samuel Cooke, of New-Haven, was ordained in 1715; and died in 1748, aged 61.

The records were kept with exactness only for a few years.

The Rev. Lyman Hall was ordained Sept. 27, 1749, and removed to Georgia in 1750.

The Rev. Robert Ross was ordained Nov. 23, 1753, and died in 1799.—Records very imperfectly kept.

The Rev. Samuel Blatchford, D. D. was installed in 1793, and dismissed in 1804. Dr. Blatchford removed to Lansingburgh, but left no records of Church Votes and proceedings during his Ministry.

The present Pastor was installed Jan. 1st 1806.—The Church then contained 47 members.

He has admitted in Eleven years 202 Members; 6 of whom were by recommendation, and 99, the fruits of the revival in 1815 and 1816.

The whole number of the Church is now 191. Males 59, Females 132. Baptisms in eleven years 247.

The Congregation consists of about 180 Families, and of about 640 souls.

Deaths from 1806 till 1816, inclusive, in the whole Parish—182.

As to revivals, it appears that in 1697, Mr. Chauncy admitted to his Church more than a usual number and also in 1712 and 1713. The Church in this period held extraordinary meetings for prayer. In 1741 was the great revival; But Mr. Cooke kept no records at that time. But with some who were the subjects of it I have conversed.

From that period, no revival took place till April 1815. In its progress it was general and powerful, and blessed in its effects. The subjects of it were chiefly Young Persons, although there were some instances of those over 60.

The greatest number added to the Church at one time was 43. The apparent means of calling up the attention was a course of Pastoral visits to each family in the fall and winter of 1814 and 1815.

This Church has reason, and I trust will long continue to bless the God of Sovereign Grace, for this pouring out of his Holy Spirit, and for the stability, and propriety, with which the subjects of the work have hitherto conducted themselves in their Christian Profession.

Thus, Sir, I have briefly attempted to answer your inquiries as to the Settlement and progress of this Church of Christ.

ELIJAH WATERMAN.

Bridgeport, Dec. 24th, 1816.

BIBLE SOCIETIES.

On the 15th Nov 1816, a Society was formed in the village of Peekskill, by the name of the *Female Bible or Missionary Society* of Peekskill and its vicinity; auxiliary to the Westchester and American Bible Societies. The objects of this Society are the gratuitous distribution of the Scriptures, without note or comment, and the building up of the Waste-Places of Zion.

OFFICERS ELECTED.

Mrs. Jemimah Brown, President.
Mrs. Elizabeth Hubbell, Vice President.
Mrs. Elizabeth Stanley, Secretary.
Miss Hannah Brown, Recording Sec'y
Mrs. Jane Ferris, Treasurer.

MANAGERS.

Mrs. Ann Philips, Mrs. Phebe Oppie,
Mrs. Patience Hawes, Miss Charlotte Purdy,
Miss Maria Hubbell.

A Bible Society was sometime since formed in Chester County, Penn. and another in Delaware County, Penn. auxiliary to the Bible Society of Philadelphia.

A Bible Society was also formed in December at Somerville, N. Jersey. Auxiliary to the New-Jersey Bible Society.

A Bible Society was formed in November last at Detroit, (Michigan Territory) Auxiliary to the American Bible Society.—Governor Lewis Cass is President, and Rev. John Monteath, Corresponding Secretary.

A Bible Society was likewise formed at Bardstown, Ken. Auxiliary to the A. B. S.

The Female B. S. of Rahway, N. J. has also recently declared itself Auxiliary to the same.

These make the number of auxiliaries 70.

Anecdote.

A London Paper of Oct. 26, 1816, contains the following:

Awful but authentic Occurrence.—In the course of last week, a farmer near Godstone, in the county of Surrey, while walking over a field with some other farmers, or farm labourers, picked up a blighted ear of corn. With his eyes directed towards Heaven, he exclaimed in a tone impiously ironical, "*Art thou not ashamed, God Almighty, thus to blast the fruits of the earth?*" He had scarcely uttered the words, when he fell down a corpse! We will not venture to pronounce him the object of Divine vengeance, but the coincidence is truly awful.